

CHINESE ETIQUETTE.

Signs of Progress in the Flowery Kingdom.

The Emperor Inaugurates Some New Measures and Gives Yearly Audiences to the Ambassadors of Other Countries.

A decree has been issued at Peking announcing that the Emperor will grant a yearly audience to all foreign Ministers.

That is not much in itself, says the New York Sun, but, taken with a similar piece of news from Siam a few months ago that the King had decreed that his nobles need no longer approach him on their stomachs, it is to indicate that what we call Western civilization is beginning to work even among the most conservative of peoples.

The Emperor of China is the mightiest of all rulers, in his own estimation. He is "The Son of Heaven and Father of His People," equal to the gods whom he graciously consents to worship, and quite above the necessity of being polite to representatives of foreign Governments. So, only occasionally, when he feels as if he'd like to look at the "foreign devils," has he ever granted audiences to the Ambassadors and Ministers from other countries; and his new departure is, therefore, particularly striking, and in its nature a very strong precedent for his successors. In fact, if he really does as he says he will do, his successors will have to follow him; for the customs of the Chinese are as the laws of the Medes and Persians—they alter not, unless the Emperor has a mind to change them.

A feature of the so-called "audiences," which up to 1873 were granted to the foreign Ministers, was the ceremony of the kowtow, insisted on by the Chinese court functionaries, generally resisted by the foreign Ministers, occasionally, and since 1873 always, graciously waived by the son of heaven and the father of his people. It was an abasement to the ground of the body of a person approaching the Majesty of China, and a knocking of the head of that person upon the ground a certain number of times to satisfy the demand of court etiquette; and, like so many other things in China, it was founded by Confucius, though the sage's book, "Li-Ki," doesn't say a word about it.

The word kowtow (it is spelled also kotow, koton, kotoo, kotau, kotu, and has been adopted into the English language) is derived from two Chinese words, k'ow fow, meaning "a knocking of the head." It is the eighth and highest grade of obeisance, rendered only to the Emperor and his equals, the gods, and though we speak of it always as the kowtow, that name is applied properly only to the fifth grade. That consists of kneeling and knocking the head once upon the ground. The sixth grade is the sankao; the performer kneels and knocks his head three times. The seventh grade is the luh kao; it consists in kneeling and knocking the head thrice, rising, kneeling again and knocking the head three times more. The eighth grade is the san kwei kiu kao, which is the kowtow performed three times. All the time, too, that the san kwei kiu kao, the "three kneelings and nine knockings," is going on the imperial band plays the tune lung ping, "a splendid humiliation." Altogether, the Chinese nobles who have the privilege of an audience must be devoutly grateful that the Emperor is no higher than the immortal gods.

Now this kowtow (meaning the obeisance of the highest grade) is performed by the Kings of Cochinchina, Korea and other tributary States when they are confirmed by the Emperor in their succession to their thrones, and as Sir John Francis Davis in his book on China points out, is exactly the same as the homage performed by tenants in capite in the feudal times, and therefore is an overt recognition of the Emperor of China as overlord of the person making the kowtow. For this reason the Ministers and Legates of foreign Governments have almost invariably refused to perform the ceremony; and though the Chinese officials have insisted in most instances they have had to yield on the point, and the "audiences," at which a yellow curtain did duty for the Emperor, were not enlivened by the spectacle of gentlemen in gold-laced uniforms or in dress suits kneeling ungraciously and ruffling both shirt-fronts and tempers in acrobatic performances for which their garments were not adapted.

The Dutch Ambassadors in 1655 performed the kowtow before the yellow curtain, hoping to receive valuable concessions for trade. They had been told that the Emperor would send them food from his own table; they got "some sheep's trotters on a dirty plate" by way of food from the Emperor's table, and further received permission to send an embassy every eight years and four ships with it. Again in 1693 the Dutch Ambassador abused himself, but Holland got no greater benefits from the Chinese than did other countries whose representatives had not kowtowed. In 1793 the first Ambassador from Great Britain, Lord Macartney, had an audience with the yellow curtain, and did not do either the kowtow or san kwei kiu kao; but when Lord Amherst arrived in China in 1816 the ceremony was demanded of him, and on his refusal to perform it he failed to obtain a sight even of the yellow curtain and left Peking the very day he reached there.

In 1850 the American Minister refused to kowtow, but he did not get an audience. Again in 1873 our Minister, F. F. Low, refused to perform the kowtow, although the Chinese foreign Minister offered to burn incense in front of the President, but the Emperor settled the matter himself June 29, 1873, by receiving in person the Japanese Ambassador separately and afterward receiving the Ministers of the United States, Great Britain, France and Holland, and the latest news indicates that the son of heaven is going to be positively polite to Ambassadors, as well as merely negatively courteous to them.

THE GHOST DANCE.

It Is Not New But Was Invented by Captain Jack, the Modoc.

"People have been led to believe that the ghost dance is original with the Sioux," said an old frontiersman to a Denver Republican man recently. "This is a mistake. Captain Jack, of Modoc fame, is the Nestor of the ghost dance, although it was not known then by that name. The present Sioux dance may have received a few extra embellishments, but it is simply nothing more or less than the old Modoc war dance."

"Captain Jack, during the days of peace preceding the Modoc war, attended a dance given at a frontier tavern, at which he was a spectator, evidently deeply interested. When he went back to his tepee he was seized with a desire to introduce some new features in the Modoc dances. So, after a consultation with a few of his trusted lieutenants, he inaugurated a grand circle dance. The Indians kept going continuously to the left to the music of tom-toms, dancing as they went with wild disregard to musical precision, but with great enthusiasm. Finally, Bear Faced Charley fainted with exhaustion. The dance was stopped. When he regained his senses he graphically described what a wonderful vision he had experienced. He had seen Wee Na Katab, the most powerful of early-day Modoc chiefs, when the tribe was in the zenith of its glory. The spirit of the chief told him that by killing the first three white men who came into their reservation all the land would be restored to them and that all dead Modocs would be brought to life. The story made a great impression on the Indians, and the fate of General Canby and the Peace Commission in 1873 tells how rigidly the Modoc chiefs carried out the 'spiritual' suggestion."

"After the death of the commission this same tribe held one of their circle dances around their remains, and with war-whoops and blood-thirsty hearts started on the long campaign among the lava beds, where they picked off soldiers among the natural fortifications of the region. I have been in the Bad Lands of Dakota, and it is indeed equally as bad a country as the Oregon lava beds. A dance among Indians is always a prelude to trouble. In 1873 it was the circle dance. In 1890 it was the ghost dance. It is as natural for an Indian to use his feet and lungs before going on the war-path as it is for a fish to swim. It is part of their tradition. Superstition to a large extent pervades the breasts of the Indians, and they think that a war without the usual dance preface would be 'hoodooed.'"

"The Sioux are not, in my estimation, the wickedest Indians to handle. They are the most cowardly tribe on American soil. The Blackfeet are the meanest and the Modocs the bravest—although every Indian believes in fighting in ambush. The Apaches are perhaps the most numerous and merciless. The Blackfeet Indians have a ghastly ceremony when they don war-paint. They have a council of war. Then twelve squaws are huddled together and chant a weird death song. The oldest warriors, aged and unfit for further active campaigns, then draw lots as to which will sacrifice his blood and be a martyr for the new campaign. The one who draws the straw with a spot of black paint in the center then stabs himself in several places in the presence of the tribe. As he falls the blood gushes from his wounds. Into this blood each warrior dips his finger, emitting unearthly war-whoops as they do so. This is equivalent to an oath that they swear by the blood of their sacrificed comrade to be true to the commands of their chiefs and fight to the last."

"The Bannocks at Ross Fork agency are perhaps the best dressed Indians in the country. They are the dudes of the Nation in that respect. Ordinarily an Indian is slovenly, dirty and indifferent in his dress. The Bannocks, of Idaho, however, take good care of their blankets and have more pride than the usual run of redskins. They are great travelers also. They enjoy the privilege of free transportation on all the Union Pacific trains, provided they ride on freight cars or the blind baggage. They are so well behaved that the Indian agent allows them leave of absence whenever they wish to go."

REAL AMAZONS.

Salvadorian Women Shouldered Rifles and Fought for Their Country.

Woman's right to bear arms is undisputed. Her desire to bear arms and to shoulder her gun and go soldiering to war with men is not of frequent occurrence, however, says the New Orleans Picayune. We read of Amazons, but do not often see them, except those of the impossible sort who are dreams of loveliness in Amazon marches on the burlesque stage. The recent disturbances in Central America have brought to the front a class of patriotic women ready and willing to fight for their rights as men fight, and they are the women who should have all the rights men have in selecting officials, holding office, or in the management of their Government.

The following tribute to Salvadorian Amazons has been translated from a recent number of El Mensajero de Salvador: "Among the numerous army of veterans which came to this capital on Sunday we observed several women, who, shouldering their guns, with belts girded to their loins, marched, keeping time to the drums, and showing by their bearing and demeanor as much discipline as the best soldier. It can not be denied that Salvador, as far as the defense and preservation of its rights is concerned, stands among the first nations of America since frail woman, though strong in these cases, volunteers willingly to go into the battle-field, not only to be of use in lending succor to her wounded husband or son, who fight for their rights, but also to her country, by shouldering a rifle and firing on the enemy cartridges, which by nature she would fear even to touch. There, we say, must exist great love of country, profound patriotism and great zeal for their liberty and independence for their fatherland."

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Stocks and bonds.....218,805 00	Undivided profits.....126,191 88
Real estate.....13,500 00	Deposits on certificate.....85,335 86
Furniture.....670 00	Check deposits.....163,431 06
Overdrafts.....3,912 55	Bills payable.....5,059 33
Due from banks.....56,380 99	Redeemable.....13,461 07
Cash.....26,956 99	Fourteenth semi-annual dividend.....12,500 00
\$600,978 20	\$600,978 20

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